

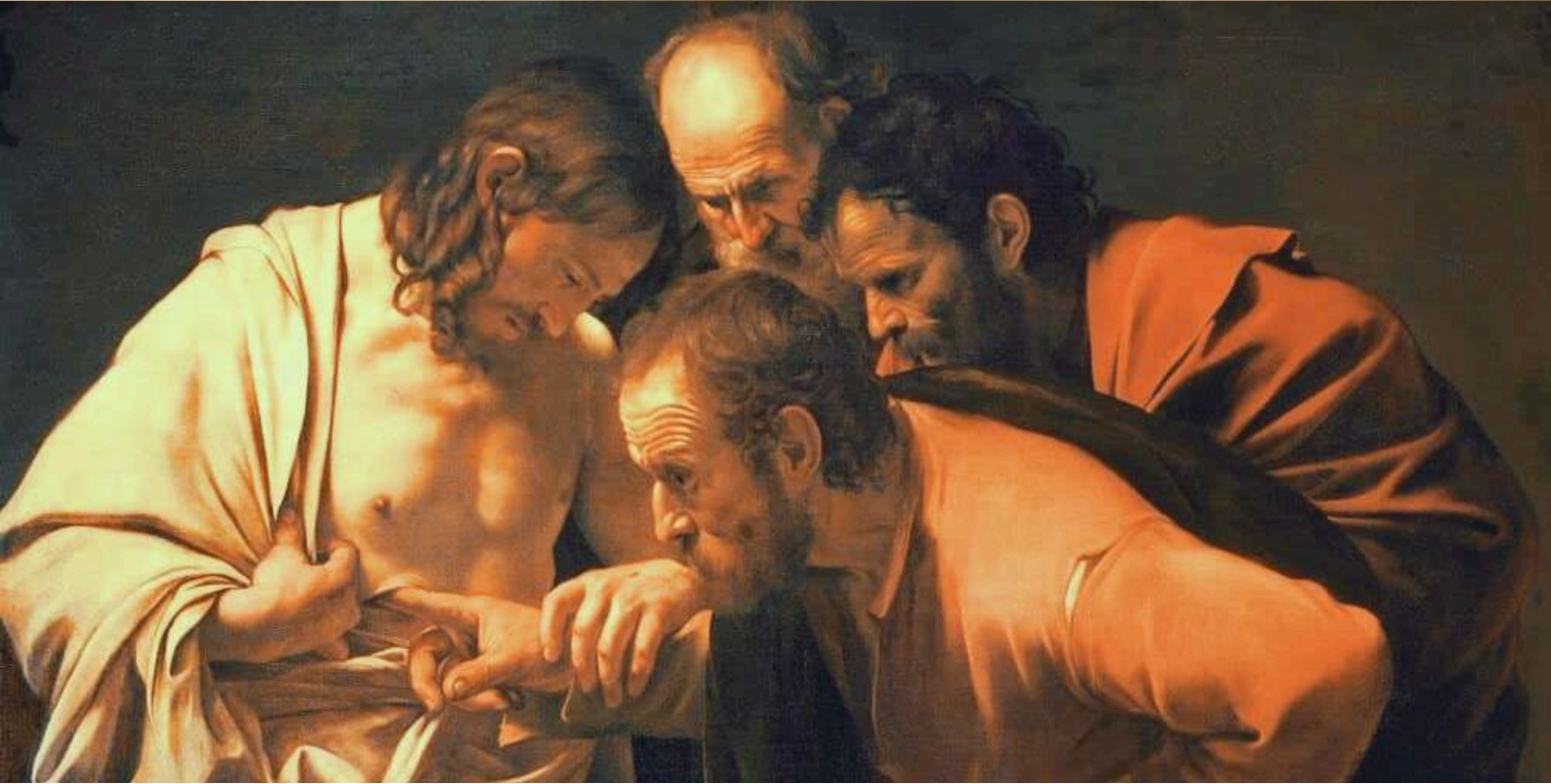
St. John the Evangelist Church

1300 Charles Street
Wellsburg, WV 26070
(304) 737-0429

April 12, 2026

Easter

Divine Mercy Sunday



The Holy Gospel that the Liturgy presents to us on this second Sunday of Easter, is one of the most well known, discussed, and appreciated—the meeting of the Risen Lord with St Thomas. The Fathers of the Church have given us numerous insights into this Gospel text. Likewise, it has proven the inspiration to the numerous artists who have physically represented the events of this Gospel in order to give us a clear idea of what happened, ‘eight days after’ the first apparition of the Risen One, to the disciples congregated in the cenacle.

Jesus’ response to Thomas, after he recognized Him as ‘My Lord and my God’, has a mysterious fascination that must relate not so much to the disciples—those who ‘have seen’—but rather to those, like us, who were added to their number afterwards. ‘You have come to believe because you have seen me. Blessed are those who have not seen and have believed.’ (Jn 20:29)

The attention that these words evoke seems yet more paradoxical if we remember that the Lord had proposed, to the same author of the Gospel, what can be justly referred to as the Christian method, ‘come and see’ (Jn 1:39). How can we possibly reconcile these two phrases by Jesus that form the ideal setting for the whole of the fourth Gospel? Perhaps, in the end, the Lord decided to change His method? What do the words ‘have not seen’ really mean?

The timely recollection of the ‘eight days after,’ which is the Sunday after the Resurrection, permits us to tie our reflection to one of the most significant Eucharistic hymns composed by another Thomas, St Thomas Aquinas. In the Adore Te Devote, which refers to the Eucharist, we read: ‘Sight, touch, taste are all deceived in their judgement of you. But hearing suffices firmly to believe’. Combining these words with today’s

Gospel we can justly affirm that the experience ‘to see’ was not denied to us, but it is in contrast with the Apostle Thomas’ physical experience, who was able to put his own finger into the holes in Christ’s hands and side, whilst we can only comprehend it in the faith which is guarded and transmitted by the Church, our Mother and Teacher.

That which we ‘have not seen’ is therefore the glorious Body of the Risen One. However, today we have the ability to ‘listen’ to the Word of God and the Magisterium of the Church and so we can ‘see’ the real Body of Christ which is the Eucharist. We can ‘see’ His Mystical Body which is the Church. We can ‘see’ Him in our lives and in the lives of our many brothers who, after meeting the Lord in a real but mysterious way, are united to Him in His Spirit!

Like Thomas, Christ calls us to fill the holes left by the instruments of the passion in His Body with our own hands so that our lives and the verbal witness that we give proclaim His Resurrection. Our senses could betray us, but we know that we have met the Risen One and we have recognized Him!

The certain hope that Peter, who betrayed the Lord three times for fear of death, proclaims to us with the words, ‘rejoice with an indescribable and glorious joy’ (1 Peter 1:8), become fully comprehensible because blessed are they that ‘have not seen’ the Risen Lord, but seeing the joy of His disciples ‘have believed’ in Him!

—From the Congregation for the Clergy

WELCOME TO OUR CHURCH. WE'RE GLAD YOU'RE HERE!

St. John the Evangelist Parish

1300 Charles Street

Wellsburg, WV 26070

Email: office@stjohnwellsburgwv.com

Parish Office: (304) 737-0429

Pastoral Team:

Pastor.....Very Rev. Justin Golna, J.C.L., J.V.
Secretary.....Trisha Vadars
Director of Music/Organist.....Zac Gordon
Director of Religious Education.....Monica Biery
Parish Council Chair.....John Alvarez
Finance Council Chair.....Bill Garvey

Sacraments:

Baptism: For infants: Parents make arrangements with the pastor/office. For Adults: Baptism will be given at the Easter Vigil after completing the OCIA program. For details, please contact the parish office.

Marriage: Please make arrangements with the pastor. Six months minimum notice is required for the celebration of marriage.

Sacrament of the Sick: Please contact the office for arrangements.

Parish Office Hours:

Monday-Friday: 9-4pm



Mass Schedule

Monday - 8:30 a.m.

Tuesday - 8:30 a.m.

Wednesday - 5:30 p.m.

Thursday - 8:30 a.m.

Friday - 5:30 p.m.

Saturday Vigil - 4:00 p.m.

Sunday - 8:00 am & 10:30 a.m.

(See the Weekly Schedule for changes to Mass times)

Sacrament of Reconciliation

Monday - 8-8:25 a.m.

Tuesday - 8-8:25 a.m.

Wednesday - 6-6:30 p.m.

Thursday - 8-8:25 a.m.

Friday - 6-6:30 p.m.

Saturday Vigil - 2:30-3:30 p.m.

Sunday - 9:15 - 10 a.m.

Adoration

Wednesday : 9 a.m.-5 p.m.

For Sacramental Preparation or Religious Education for children (CCD) or adults (OCIA), please contact the parish office for times of classes or check the bulletin and bulletin board in the vestibule.

Protecting God's Children

St. John the Evangelist takes seriously this 'VIRTUS' pursuit of excellence in our community. With the Diocese of Wheeling-Charleston, we are committed to making every environment – a safe environment. All employees and volunteers are required to complete VIRTUS Training. Participants of this training complete short video modules to learn how to best protect the vulnerable in our community. These short sessions empower participants to accurately identify and correctly report all instances of suspected child abuse. To create or update your account, please go to virtusonline.org.

Thank you for your continued support in making the environment at St. John the Evangelist safe for everyone.

To report an incidence of suspected child sexual abuse, please contact your local law enforcement agency, or you may confidentially contact WV Child Protective Services at 800.352.6513. In addition to civil authorities, to report suspected cases of sexual abuse of children by personnel of the Diocese of Wheeling-Charleston to the Diocese, contact one of the following designees at 1.888.434.6237 or 304.233.0880: Mr. Bryan Minor, ext. 263; Mr. Tim Bishop, ext. 353; Sr. Martha Gomez, ext. 264. Or you may call Rev. Don Higgs, 304.685.2367, the Office of Safe Environment at 304.230.1504, or Victims Assistance Coordinator Erin McFarland at 304.559.6742. Please visit www.dwc.org under "Accountability" for additional information and reporting methods.

The confessional is available for use by new and nursing moms during Mass.
Feel free to use that space for your feeding needs.

Pastor's Perusings- Grace Restored: The Gift of Divine Mercy

In the radiant light of Easter, the Church leads us immediately to the heart of the Gospel: mercy. This is not accidental. Divine Mercy Sunday is not an isolated devotion, nor is it simply a beautiful addition to the liturgical calendar. It is the key to understanding everything that has taken place in the Passion, Death, and Resurrection of Jesus Christ. If Easter reveals the victory of Christ, Divine Mercy Sunday reveals how that victory reaches us.

The Gospel presents a striking scene. The risen Lord appears to His Apostles, who are gathered in fear behind locked doors. He shows them His hands and His side. These wounds, which should signify suffering and defeat, now radiate peace. "Peace be with you," He says. Then He does something even more remarkable. He breathes upon them and gives them authority: "Whose sins you forgive are forgiven them, and whose sins you retain are retained."

This moment is not merely symbolic. It is the institution of a sacrament. It is the moment when the power of the Resurrection is entrusted to the Church in a concrete and enduring way. The wounds of Christ are no longer simply historical events. They become the source from which mercy flows into every generation.

But what, precisely, is given in this mercy?

Too often we reduce forgiveness to something minimal. We imagine that God simply overlooks sin, as though He were choosing not to hold something against us. We think in terms of cancellation, as if a debt were erased from a ledger. While there is truth in this, it is far from complete. The Church teaches something much deeper and much more profound.

In the sacrament of Confession, God does not merely remove sin. He restores grace. He restores life. He restores the soul to communion with Himself.

This is essential to understand. Grace is not a feeling. It is not simply a sense of peace or consolation. It is a real participation in the life of God. As St. Peter teaches, we are made "partakers of the divine nature." This means that the Christian life is not merely moral improvement or external conformity to a set of rules. It is the presence of divine life within the soul.

When a person is in a state of grace, God truly dwells within him. The Father, the Son, and the Holy Spirit make their home in the soul. This is the dignity given at Baptism. This is the life nourished by the Eucharist. This is the life that is lost through grave sin.

And here we must be clear. If grace is real, then its loss is also real. Mortal sin is not simply a mistake or a weakness. It is a rupture. It is the turning away from God in a serious matter, with full knowledge and deliberate consent. When this occurs, the life of grace is extinguished in the soul. The person may continue outwardly as before, but inwardly there has been a loss of divine life. The relationship with God has been broken.

This is why mercy is so necessary. Without it, there is no return. Without it, the loss would be final.

And yet, Divine Mercy Sunday proclaims that there is always a return. No sin is greater than the mercy of God. There is no darkness that cannot be overcome by His light. There is no wound that cannot be healed.

But this mercy is not vague or abstract. It is not simply a general truth about God. It is something that must be encountered. It must be received.

This is why Christ entrusts the forgiveness of sins to the Apostles. He does not leave the sinner alone with uncertainty. He does not say, simply believe that you are forgiven. Instead, He establishes a sacramental encounter. Through the ministry of the priest, the sinner hears the words of absolution. He knows with certainty that his sins are forgiven. He knows that grace has been restored.

This is one of the great treasures of the Catholic faith. We are not

left to guess. We are not left to rely on subjective feeling. We are given a concrete moment in which the mercy of God is applied to our soul.

And yet, despite this, many approach Confession with hesitation, fear, or even avoidance. There can be embarrassment, anxiety, or a tendency to delay. Some carry wounds or misunderstandings that make the sacrament seem burdensome.

But the truth is exactly the opposite. The confessional is not a place of humiliation. It is a place of resurrection.

It is where the risen Christ meets the sinner personally. It is where He speaks the word that restores what has been lost. It is where blindness is removed, where wounds are touched by grace, where the soul is brought back into the light.

If we could see what truly happens in that moment, we would approach it very differently. We would not delay. We would not avoid. We would come with urgency and with hope.

The Fathers of the Church often spoke of sin as a kind of blindness. It clouds the mind. It distorts our perception of reality. It leads us to justify what is wrong and to become comfortable with what harms the soul. Over time, this blindness can deepen, until the person no longer sees clearly at all.

Mercy restores sight. In Confession, the soul is not only forgiven, it is illuminated. The truth is spoken. The conscience is awakened. The light of grace returns.

There is also another danger that must be addressed with clarity. When a person knowingly receives Holy Communion while in a state of grave sin, the problem is not merely that the sacrament is received unworthily. The deeper issue is that the soul, already wounded, becomes further hardened. The sacrament that is meant to strengthen charity is received without repentance. Instead of bringing life, it deepens spiritual blindness.

This is why St. Paul warns so strongly that whoever eats and drinks unworthily brings judgment upon himself. This is not meant to frighten, but to call us back to the truth. The Eucharist is the sacrament of unity. It presupposes communion with God. When that communion has been broken, it must first be restored.

And this brings us back to mercy.

Divine Mercy Sunday is not simply about forgiveness in isolation. It is about restoration in order to live. Mercy is the beginning of a new life. It is the doorway into the life of grace that the Church now unfolds throughout the Easter season.

The joy of Easter is not only that Christ is risen. It is that we are raised with Him. His victory over sin and death is not something distant. It is applied to us, personally, through mercy.

And so the Church, in her wisdom, places this feast at the beginning of the Easter season. Before we speak of growth in grace, before we speak of abiding in Christ, before we speak of the indwelling of the Trinity, we begin here because Everything depends on this.

If we would live the Resurrection, we must first receive mercy. The invitation, then, is simple and urgent. Do not remain at a distance. Do not allow hesitation or fear to keep you from the gift that Christ desires to give. Come to Him. Bring Him your sins, your burdens, your failures. Let Him speak the word that restores.

And then, having received mercy, begin to live differently. The life of grace has been given again. The light has returned. The soul has been restored to communion.

This is the beginning of the Christian life. This is the joy of Divine Mercy Sunday. And this is the foundation upon which everything else will be built.

-Father Golna

Weekly Mass Intentions & Schedule

SAT 4/11-SATURDAY IN THE OCTAVE OF EASTER

2:30-3:30p Confessions

4:00p Vigil Mass | For the repose of the soul of Dora McDermott †

Requested by: Patty & Suzann

SUN 4/12-DIVINE MERCY SUNDAY

8:00a Mass | Pro Populo

9:15-10:00a Confessions

10:30a Mass | For the repose of the soul of Jim Kunzler †

Requested by Max & Pat Ferry

MON 4/13-MONDAY OF THE SECOND WEEK OF EASTER

8:00- 8:25a Confessions

8:30a Mass | For the repose of the soul of Frank Martino †

Requested by: Eleanor & Chris Manak

TUE 4/14-TUESDAY OF THE SECOND WEEK OF EASTER

8:00- 8:25a Confessions

8:30a Mass

9:15 a Coffee & Catechesis

WED 4/15-WEDNESDAY OF THE SECOND WEEK OF EASTER

9:00a to 5:00p Adoration & Benediction

5:30p Mass | For the repose of the soul of Anthony Cirpiani Jr.(Butch) †

Requested by: Angela Cipriani

6:00-6:30p Confessions

THU 4/16-THURSDAY OF THE SECOND WEEK OF EASTER

8:00- 8:25a Confessions

8:30a Mass

FRI 4/17-FRIDAY OF THE SECOND WEEK OF EASTER

5:30p Mass | For the repose of the soul of Randy Lamone †

Requested by: Jeje Huff

6:00-6:30p Confessions

SAT 4/18-SATURDAY OF THE SECOND WEEK OF EASTER

2:30-3:30p Confessions

4:00p Vigil Mass | For the Rockey/Sperlazza Family †

Requested by: Eleanor Rockey

SUN 4/19-SUNDAY OF THE SECOND WEEK OF EASTER

8:00a Mass | For the repose of the soul of Benjamin Bucy †

9:15-10:00a Confessions

10:30a Mass | Pro populo

SECOND COLLECTIONS

April 26- Mother's Day Remembrance Collection

The readings for this weekend can be found on page 903 of the green hymnal in your pew.

Attendance & Collections

Holy Thursday	50	\$576
Good Friday	61	\$531
Easter Vigil/Easter Sunday		
Saturday 9:00 PM	65	\$1576
Sunday 10:30 AM	142	\$3666
Total attendance	207	
Collection Total	\$5242	
Online Giving	\$100	
Weekly Needs	\$5,000	
Votive Candles	\$100	

Please write separate checks for each collection. Collections are split between various accounts and it is not possible to split one check into more than one account. Thank you!

Daily Readings and Feasts

April 11, 2026 (Saturday within the Octave of Easter): Acts 4:13–21; Psalm 118:1, 14–15ab, 16–18, 19–21; Mark 16:9–15

April 12, 2026 (Second Sunday of Easter or Sunday of Divine Mercy): Acts 2:42–47; Psalm 118:2–4, 13–15, 22–24; 1 Peter 1:3–9; John 20:19–31

April 13, 2026 (Monday of the Second Week of Easter): Acts 4:23–31; Psalm 2:1–3, 4–6, 7–9; John 3:1–8

April 14, 2026 (Tuesday of the Second Week of Easter): Acts 4:32–37; Psalm 93:1ab, 1cd–2, 5; John 3:7b–15

April 15, 2026 (Wednesday of the Second Week of Easter): Acts 5:17–26; Psalm 34:2–3, 4–5, 6–7, 8–9; John 3:16–21

April 16, 2026 (Thursday of the Second Week of Easter): Acts 5:27–33; Psalm 34:2, 9, 17–18, 19–20; John 3:31–36

April 17, 2026 (Friday of the Second Week of Easter): Acts 5:34–42; Psalm 27:1, 4, 13–14; John 6:1–15

April 18, 2026 (Saturday of the Second Week of Easter): Acts 6:1–7; Psalm 33:1–2, 4–5, 18–19; John 6:16–21

April 19, 2026 (Third Sunday of Easter): Acts 2:14, 22–33; Psalm 16:1–2, 5, 7–8, 9–10, 11; 1 Peter 1:17–21; Luke 24:13–35

The sanctuary lamp is burning in memory of *Anthony (Butch) Cipriani* April 10-April 23
By: *Angela Cipriani*



Contact the parish office to sponsor the sanctuary lamp for a two week period!

Prayer List

Those who are sick: Dr. Scott Benefield and Family, Gary Antigo, Mary Antigo, Joe Bibbo and the Summers Family, Mary A. Rose, Matthew Dillard, James Baker, Marissa Bandibas Jewer, Mary Fluharty, Marie Reck, Karen & Son, Tonette Alward and Colleen Rushing, Madeline Brozstek, Kristen Newton, Clyde Gray, Diana DeGarmo and Simon Rohaly.

Those who have died: Especially Wilma Stewart. May the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

All Veterans, and Military Personnel Vocations to the Priesthood and Religious Life

All seminarians: Especially Joe Derico
The Priests of the Diocese of Wheeling-Charleston: Especially Fr. Justin Golna
Former priests and religious of and from our parish.

Those who are homebound, in assisted living or nursing homes.

All married couples struggling with infertility.

To add or remove names to the prayer list, please call or email the parish office! You can also request prayers on our website.

Adorer Enrollment Status	
9-10	
10-11	
11-12	
12-1	
1-2	
2-3	
3-4	
4-5	
Need 2 Adorers	
Need 1 Adorer	
Need 0 Adorers	

If you are divorced and civilly remarried, in a civil marriage not recognized by the Church, or have questions about a prior marriage, please know that you are not alone and that the Church desires to walk with you.

If you are unsure about your marital situation, are considering an annulment, or believe your current circumstances may affect your full participation in the sacramental life of the Church, please contact Father Golna. These conversations are always confidential and respectful.

The Church's marriage law exists not to exclude, but to serve the truth of marriage and the dignity of the persons involved. When questions arise, the Church seeks clarity so that consciences may be at peace and lives may be ordered toward full communion with Christ and His Church.

If this applies to you or to someone you love, please do not hesitate to reach out. Taking this step is not about paperwork or judgment, but about healing, truth, and the freedom to live fully the life God desires for you.

Will or Estate Planning?

Have you ever considered remembering St. John the Evangelist in your will or estate plans? A bequest through a Last Will and Testament is the simplest way of creating a lasting legacy of support for St. John the Evangelist. Bequests should be made out to: "The Bishop of the Roman Catholic Diocese of Wheeling-Charleston, or his successors in office," with a specification of the purpose for which the bequest is to be used (i.e. "for the use of St. John the Evangelist Parish in Wellsburg).

Happy Birthday!

Cassidy Bland 4/13

Meile Morris 4/13

Dena Scott 4/13

Nancy Mitchell 4/16

Joan Laguear 4/16

Carey Scott 4/16


Michael McFadden 4/16

Pat Ferry 4/18

Liam Morris 4/18



Liturgical Ministries Schedule

	Saturday, April 18 4:00 p.m.	Sunday, April 19 8:00 a.m.	Sunday, April 19, 10:30a.m.
Greeters	Rob Morris	Anna & Jeje	Annabel Holmes
Servers	Avery & Bob	Judith Aracich	Will & Stothard
Reader	Marcie Morris	Fred Casale	Pam Ferguson

We would like to offer
our condolences to the
family of
Wilma Stewart
who passed away
April 7th, 2026



St. Paul Cemetery is looking for someone to help with weed whacking and perform other outside work. Please call Bob or Darlene at 304-723-0622 for more information. Employment is dependent on a background check and VIRTUS training.

Calling All Men! Honor Our Mothers!

Men of Saint John the Evangelist, let's show our appreciation for the women of our parish! We are looking for volunteers to help cook, serve, and clean up for the Mother's Day Breakfast on May 10 after 10:30am Mass in the Hall.

No experience necessary—just a willing heart!

Help make this a morning where our mothers, wives, and grandmothers can relax and be honored.

Sign up sheet in the vestibule or call the office at 304-737-0429



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From Rita Bucy:

*A heartfelt
Thanks to every
one who send
their condolences
on the passing of
my son Benjamin
Bucy. May God
bless you always!*

Divine Mercy Sunday



Jesus, I Trust in You!

What is Divine Mercy Sunday?

In a series of revelations to St. Maria Faustina Kowalska in the 1930s, our Lord called for a special feast day to be celebrated on the Sunday after Easter. Today, we know that feast as Divine Mercy Sunday, named by Pope St. John Paul II at the canonization of St. Faustina on April 30, 2000.

The Lord expressed His will with regard to this feast in His very first revelation to St. Faustina.

The most comprehensive revelation can be found in her Diary entry 699:

My daughter, tell the whole world about My inconceivable mercy. I desire that the Feast of Mercy be a refuge and a shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day are opened all the divine floodgates through which graces flow. Let no soul fear to draw near to Me, even though its sins be as scarlet. My mercy is so great that no mind, be it of man or of angel, will be able to fathom it throughout all eternity. Everything that exists has come from the very depths of My most tender mercy. Every soul in its relation to Me will contemplate My love and mercy throughout eternity.

The Feast of Mercy emerged from My very depths of tenderness. It is My desire that it be solemnly celebrated on the first Sunday after Easter. Mankind will not have peace until it turns to the Fount of My mercy.

In all, St. Faustina recorded 14 revelations from Jesus concerning His desire for this feast.

Nevertheless, Divine Mercy Sunday is NOT a feast based solely on St. Faustina's revelations.

Indeed, it is not primarily about St. Faustina — nor is it altogether a new feast. The Second Sunday of Easter was already a solemnity as the Octave Day of Easter. The title "Divine Mercy Sunday" does, however, highlight the meaning of the day.

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Funeral Director

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